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least satisfactory chapter in the book, not so much because of what it contains as because of what is omitted. Much more attention than is deserved is given to the astral theory of the pan-Babylonists. But perhaps a complete refutation of the claims of Winckler and his school was demanded from the pen of an English scholar. More space might have been given to tracing the influence of Babylonia upon Hebrew life and thought.

The book shows the evidence of long and intimate acquaintance with the sources, and is always interesting.

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THE CIVILIZATION OF BABYLONIA AND ASSYRIA

In a series of lectures delivered under the Richard B. Westbrook Lecture-ship Foundation at the Wagner Free Institute of Science, Philadelphia, and published with copious illustrations,¹ Professor Jastrow has made the first attempt "on a somewhat large scale to cover the entire subject of Babylonian Assyrian civilization for English readers." Two chapters (i and ii) on "Excavations" and "Decipherment" are followed by a "Survey of Babylonian and Assyrian History" (chap. iii). Chaps. iv and v are devoted to the "Gods of Babylonia and Assyria" and to the "Cults and Temples." "Law and Commerce" (chap. vi) and "Art" (chap. vii) are next taken up, and the survey is rounded out with a chapter (viii) of "Specimens of Babylonian and Assyrian Literature."

The author was well aware of the necessity of a careful selection of the materials to be presented in treating so large a subject and that in "such a selection personal judgment must inevitably be the guiding factor." At the outset we would register the opinion that the choice of topics was, on the whole, a happy one, and that a judicious selection, in the main, and a careful presentation of materials, has resulted successfully in affording the reader a general view of the civilization of the Tigris-Euphrates Valley. It is a question, however, whether in this day of manuals and brief surveys of science, religion, philosophy, and what not, Semitic scholars are not defeating their own purpose, namely, to reach a larger audience, when they issue volumes of from five to six hundred pages at prices ranging from five to ten dollars. There certainly was no pressing need for the repetition, in the volume under discussion, of the story of the rediscovery of the remains of the Babylonian civilization, nor for that of the decipherment of the cuneiform, romantic as these stories are. However, these are matters of personal judgment.

The sketch of the history of Babylonia and Assyria, given in chap. iii, forms the real introduction to the subject treated in this book. And it is well

¹ *The Civilization of Babylonia and Assyria*. By Morris Jastrow, Jr. Philadelphia: J. B. Lippincott Co., 1915. xxv+515 pages. \$6.00 net.

written. It is not merely a list of dynasties with dates appended, but an effort to bring before the reader the racial elements which entered into the making of the "Babylonians" and to show the contribution of each element to the civilization of the country. With the constant additions to our knowledge of the history, especially the early history of this region, it is almost impossible for anyone to keep quite up-to-date. There is room for considerable difference of opinion as to the approximate dates to be assigned to the earliest rulers. But it is now evident that Sharganisharri was "not confused with Shargani or Sargon" in the "tradition" (p. 133), but only by the moderns who insisted on connecting the Sharganisharri of contemporary documents with the Sargon of the Legend, the Omens, the Chronicles, and the inscriptions of Nabonidus. Nor have we any evidence for more than one Sharganisharri (p. 137), or for calling Narâm-Sin the son of Sharganisharri (p. 135). The reconstruction of the history of this early period followed in this volume is that of King in his *History of Sumer and Akkad*, which was followed by Meyer; but which has since been shown to be incorrect (by the discoveries of Scheil and Poebel). That Shalmaneser III gained a "victory for Assyria" at Karkar (p. 174) is putting it strongly. How slowly Assyria gained control of the "Westland" has been pointed out by Olmstead in his study of the Assyrian Eponym List (*JAOS*, "The Assyrian Chronicle," XXXIV [1915], 344 f.).

In the chapters on the gods and cults of the Babylonians and Assyrians, the author is speaking on his specialty, and it goes without saying that all the important phases of Babylonian religious belief and procedure are adequately presented. If one allowed himself any criticism of these excellent chapters it would be to the effect that they are too largely descriptive and do not bring out the evolution of the religion as well as might be done.

Whether we like it or not, we live in an age of business. If we have any interests outside of trade they probably lie in the field of social service. If the history of any people is to appeal to us at all, it must be written with the stress upon the economic and social development of that people. It is therefore most refreshing to come upon the chapter on commerce and law. Our only regret is that there could not have been one or two more chapters upon these subjects, in order that the development of the Babylonians along social and economic lines might have been brought out more fully, so clearly traceable as this is in the thousands of business and legal documents which have been preserved for us from every period of their history.

There is certainly room for difference of opinion as to whether or not votaries entered into wedlock. The statement by the author that they never did (p. 308), does not, in the opinion of the reviewer, admit of proof.

The chapters on art and letters should make it clear to anyone who takes the time to read them that the Babylonians and Assyrians, even if neither of them ever produced works of art and literature comparable with those of the Greeks, cannot be dismissed, respectively, with the words "petty merchandisers" and "fine but uncultured soldiers."

The volume shows evidence of careful proofreading. The typographical errors which escaped detection are found for the most part in the titles of books quoted (e.g., p. 16, n. 13; p. 272, n. 55; p. 283, n. 1). It is also evident that these titles were frequently quoted from memory, and with the usual result. Only occasionally do we find any inconsistency in the rendering of proper names. We find Nebopaliddin (p. 37) and Nabupaliddin (p. 415). Spellings like Gu-eddin and Nabonnedos look somewhat strange to the reviewer. The choice of illustrations could hardly have been improved upon. Unfortunately a few of them got into the volume upside down (plates opposite pp. 286 and 334). The reviewer cannot take so favorable a view as the author has done of the services rendered to Assyriology by the late J. Halévy (p. 104), whose defense of a thesis long since degenerated into a mania.

But an author cannot be expected to please everybody. If he is successful in carrying out the task he assigned himself, even if this is not done in the way someone else might do it, he has accomplished his purpose. Professor Jastrow has succeeded in giving a very good general survey of the civilization of Babylonia and Assyria, upon which he is to be congratulated.

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THE LAWS OF BABYLONIA AND OF THE HEBREWS

The subject of the sixth series of Schweich Lectures¹ given under the auspices of the British Academy, is one of prime importance both in the study of the legal and religious history of Israel, and in estimating the extent of early Babylonian influence in Syria-Palestine. The master of St. Catherine's is peculiarly fitted by his familiarity with the legal phases of the "contract literature" and by reason of his own special studies of the Code of Hammurapi to deal with this theme. The subject is treated from the standpoint of the general reader and with a freshness and vigor that make it exhilarating reading from beginning to end.

The volume consists of a fifteen-page Preface and three lectures followed by a bibliographical appendix, an index of topics, authors mentioned, and Babylonian words. The bibliography is extremely valuable, covering, as it does, twenty-seven pages and including the titles of practically everything written on the Code of Hammurapi. The preface is in reality an integral part of the lectures and by no means the least important. It states clearly the lecturer's viewpoint, the elements of the problem, the method to be pursued, the possible solutions, the kind of evidence available and what it is possible to prove.

¹ *The Relation between the Laws of Babylonia and the Laws of the Hebrew Peoples.* By Rev. C. H. W. Johns, M.A., Litt.D. (The Schweich Lectures, 1912.) London: Oxford University Press, 1914.